Dr. *Ibbot*'s Sermon

Before the Lord-Mayor,

On *Auguſt* the Firſt, 1724.

Delme, Mayor.

Martis xxviii°. *die Julii* 1724. *Annoq; Reg. Regis* Georgii, *Magne Britannie, &c. Decimo.*

WHEREAS the First of *Auguſt*, being the Anniverſary of His Majeſty's Happy Acceſſion to the Throne, falleth out during the time of the Receſs of this Court, the Right Honourable the Lord Mayor is hereby impowered to order the Sermon that ſhall be preached on that Day to be printed, if His Lordſhip thinks fit.

Jackſon.

A

SERMON

Preach'd before the Right Honourable

Sir *Peter Delme*, Kt.

Lord Mayor, the Aldermen and Citizens of *London*,

IN THE

Cathedral Church of St. *PAUL*,

On *Saturday*, *Auguſt* the Firſt, 1724.

BEING THE

Day of His Majeſty's Happy Acceſſion to the Throne.

By BENJAMIN IBBOT, D.D. Rector of St. *Paul's Shadwel*, and Chaplain in Ordinary to His Majeſty.

Publiſhed by Order of the LORD-MAYOR.

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MATT. XXII. 21.

Render therefore unto Cæſar, the things which are Cæſars, and unto God, the things that are God's.

THESE Words contain our Saviour's Anſwer to that enſnaring Queſtion which *the Diſciples of the Phariſees with the Herodians* aſk'd him at the 17th Verſe of this Chapter, *Tell us therefore, What thinkeſt Thou? Is it lawful to give tribute unto Cæſar, or not?*

By this Queſtion they thought to entangle Him which way ſoever He anſwer'd it: and either expoſe Him to the Rage of the People, or to the Diſpleaſure of the *Roman* Government.

The Phariſees and their Diſciples were popular Zealots, who, from Scripture miſinterpreted and abus'd, thought themſelves in ſuch a manner God's peculiar and free People, that they ow'd no Duty

Deut. xii. 15. or Regard to any King that was not an *Iſraelite* *; and that the Meſſiah was to free them from all Foreign Power.

The Herodians, on the contrary, were very high in their Loyalty to the *Roman* Emperor, who ſet up, and ſupported their Maſter *Herod*, tho' he was an Alien; and therefore would be ſure to ſtand up for *Cæſar's Right*, and warmly oppoſe all encroachments upon It.

So that if our Saviour had anſwer'd *this Queſtion* in the *Negative*, and deny'd *the Lawfulneſs of giving Tribute unto Cæſar*, They had got what they ſo much wanted and wiſh'd for, ſomething from his own Mouth that might offend the *Roman* Power †, and of which they might accuſe Him before *Pontius Pilate*, as we find they afterwards did, by laying This falſly to his Charge ‖.

Luke xx. 20.

Luke xxiii. 2.

And, on the other hand, if he had anſwer'd It in the *Affirmative*, and ſaid that it was *lawful to give Tribute unto Cæſar*, He would plainly have allow'd their Subjection to the *Romans*, and diſown'd *Himſelf* to be, what they took Him for, *their King and Deliverer*: whereby He would have contradicted the Opinion that was ſpread abroad concerning Him, turn'd the Ears and Hearts of the Multitude from Him, and ſet them againſt Him.

So that his Enemies would have been no longer under any reſtraint from *the Fear of the People*, but might ſafely have fallen upon Him.

But our Saviour wiſely avoided both theſe Dangers, by refuſing to give a direct Anſwer to their *Queſtion*, and inſtead of that, aſking them another, whereby They might effectually decide the Matter themſelves. He calls for the *Tribute Money*, and aſks

aſks Them *whoſe Image and Superſcription it bore. They ſaid unto Him Cæſar's:* Whereby they own'd their Subjection to His Government, and that He was inveſted with Supream Authority in *Judæa.* For coining and impoſing Money, and directing the Price and Value of it, are Acts of Sovereign Authority and Power, as much as making Laws: And therefore ſince They accepted *Cæſar*'s Coin as current amongſt them, and traded with It, They acknowledg'd *Him* for their *Supream*, who Rul'd and Protected them; *for which cauſe They paid Him Tribute*, and ow'd Him Fear and Reverence, Honour and Reſpect, all dutiful Allegiance and Submiſſion.

Theſe are the *Things* that are *Cæſar*'s, which our Saviour does not bid Them *Give*, as their *Free-Gift*, but *Render unto Cæſar*, as a *Debt*, juſtly *due* unto *Him*, upon account of *His Station*, and which, in *ſtrict Duty* They were oblig'd to *pay Him*, in return for the Benefits which They reap'd from *His Government*, for the Quiet and Safety They enjoy'd under Him, the Protection of their Perſons and Properties, and the Defence of their Lives and Liberties.

But while we are giving the King his Due, *and rendring unto Cæſar the things that are Cæſar's*, we muſt not forget what we owe to God, nor neglect to *render unto God the things that are God's.*

The *Jews* pretended that it was contrary to *their Law*, and inconſiſtent with their *Religious Obligations* to ſubmit to any *Foreign Civil Power*: But our Saviour not only tells them that they contradicted this pretenſe by accepting *Cæſar's Coin* as current amongſt them; but that there was no Inconſiſtency between their Duty to *God*, and to *Cæſar*, ſince *Government* was the *Ordinance of God*, and their ſub-

jection to the *Roman Powers* was by His Appointment or Permiſſion.

Our rendring to Cæſar the things that are Cæſar's, need not, nor ought to hinder Us from giving to *God*, whoſe *Image* we bear, and whoſe we are, ourſelves, our Souls, and Bodies; from paying Him a full and free Obedience to all *His Commands*, and devoting ourſelves entirely to *His Service*. We may be *God's Servants* and *good Subjects* both at the ſame time, not only becauſe it is *God's* Will and expreſs Command that we ſhould be *ſubject to the Civil Powers*, but becauſe the things requir'd of Us from *Them*, are different from thoſe which *God* expects, and grounded on different Reaſons; and where the Commands of the *One*, are contrary to thoſe of the *Other*, there the *Prince* is certainly *Subordinate*, and we ought to *obey God rather than Man*. And therefore tho' our *Saviour* mentions our Duty to *Cæſar* in the firſt Place, becauſe that immediately related to the *Queſtion* propos'd to *Him*, yet *He* ſubjoins our Duty to *God* as a neceſſary Concomitant of *It*. *Render therefore unto Cæſar, the things which are Cæſar's: And unto God, the things that are God's.*

I ſhall firſt treat of theſe two *Duties* ſeparately, and then ſhow the mutual Agreement there is between *them*: Which when I have done, I ſhall, in the laſt Place, briefly apply all to the *Happy occaſion of this Day*.

Firſt then of the *things that are Cæſar's*, and of the Obligations we are under to *render unto Cæſar the things that are Cæſar's*.

The

The great Uſefulneſs, or rather the Neceſſity of *Government* is ſo evident in Itſelf, and was ſo ſoon felt, that Men naturally of themſelves came into It, without any *Poſitive Divine Inſtitution*. For excepting the caſe of the *Jewiſh* People, whoſe Government was an abſolute *Theocracy*, who had a *Revelation from God*, which regulated their *Civil*, as well as their *Eccleſiaſtical Polity*, *Government* was, as it ſafely might be, left to the Conſent and Contrivance of Men making Uſe of their *Reaſon* to unite together into *Society*.

The many Wants and Weakneſſes, with which we are encompaſs'd in this corrupt and degenerate State, render the *Help* and *Society* of others more neceſſary to *Man*, than it is to *other Creatures*, who can better provide each one ſeparately for themſelves, and for ſuch a State of Life as they are capable of, than *Man* can do. And yet though *Men* are in greater want of *Society* and Intercourſe with one another than *other Creatures*, They are more ſubject to Strifes and Debates, Quarrels and Contentions than They, and could not therefore live with any Comfort or Safety, unleſs They had ſome *Arbitrators* to prevent or decide their Controverſies, by the Invention and Execution of wholſom *Laws*. For *every Man*'s Affections being principally ſet upon *Himſelf and his own Concerns*, there would be no hopes of any Concord or Agreement among *them*, as often as their Intereſts and Deſires interfer'd with oneanother, (which they muſt needs do as ſoon as Men began to encreaſe and multiply) without ſome *Superior* ſet over them by mutual Compact and Conſent, to whoſe Determinations they were oblig'd to ſtand.

I think

I think we need look no further for the Riſe of *Civil Government* than This. And if any will contend for the *Divine Inſtitution* of It, even *That* will be true in this *Scheme*, tho' not in the ſtricteſt ſenſe of the *Phraſe*. For the Imperfection of human Nature, the neceſſity of *Society* which this Imperfection requires, and the many Diſputes and Differences which would thence ariſe, do, all of them, by the *Providence* and *Ordinance* of *God* (as the Law of Nature is the Law of God) neceſſarily compel Men to ſeek after and admit ſome *ſuperior Power and Juriſdiction*, which may preſerve Peace and Quiet, by forcing them to obſerve the Rules which are made for that purpoſe. In this ſenſe *Government* may be ſaid to be of *Divine Inſtitution*, and the *Civil Powers* to *be of God*, or to be *ordain'd of God*, as They are what God, in the courſe of his Providence, and by the ſtate and condition of Things has made neceſſary to the welfare of the World; in which ſenſe other Things alſo are aſcrib'd to *God*, and ſaid to be *of Him*, and to be *ordain'd by Him*, and *to come forth from Him**. 'Tis, in general, the Will of God that Men ſhould live together, and behave towards each other like rational and ſocial Creatures, that Peace and good Order ſhould be kept up amongſt them, Truth and Juſtice, and all other relative Duties, ſhould be ſtrictly practis'd; which Ends being impoſſible to be obtain'd without *Government*, it follows, that *Government* is the *Will* of God, His *Ordinance* and *Inſtitution*, as it is founded in the Nature of Man, and the Neceſſity of Things, which are to be attributed to the *Permiſſion* and *Providence of God*.

* Iſaiah xxviii. 23, to 29.

The

The *Circumſtances* in which Mankind is now born into the World, make Government abſolutely neceſſary. We are plac'd in theſe Circumſtances by Almighty God, the univerſal Cauſe and Principle of all Things. So that whatever we are led unto by the *Neceſſity of theſe Circumſtances*, is, in effect, impos'd upon us by the eternal and unalterable Law of God.

From this brief Account of *Government* we ſhall ſoon ſee what thoſe things are which are *Cæſar's*, and our Obligation to *render Them unto Him*.

Though *Government* in *general* was of *Divine Inſtitution* in never ſo ſtrict a ſenſe, yet no *particular Form of Government* can in any ſenſe be pretended to be *ſo:* And therefore the *things that are Cæſar's*, as He is *Governour* of any *particular Place*, are what the *Laws of that Place* have given Him. For, in all *Governments* whatever, the *Laws* are the true Meaſure and Standard of the *Powers* of the *Prince* and the *Rights* of the *People*. Whatever *They* have determin'd to be *Cæſar's* is certainly *Cæſar's* due.

But I am now ſpeaking in general of the *Things that are Cæſar's*, and which belong to the *Civil Magiſtrate* as *ſuch*, upon account of his Office and Station, and which, in that reſpect, we are oblig'd to render unto Him out of Principles of Religion and Conſcience, Juſtice and Gratitude.

And Theſe are Fear and Honour, Reſpect and Eſteem of His *Perſon*; I ſay, of His *Perſon*; for tho' *That* be really diſtinct from His *Office*, yet we ſhall find it very difficult to ſeparate Them in our Affections and Regards, and to eſteem the Office while we deſpiſe the *Perſon* that bears It, but it will be an

eaſy

eaſy Step from a contempt of the *Perſon*, to a diſowning His *Authority*. It was not therefore written without cauſe, *Thou ſhalt not revile the Gods*, i. e. the Judges, or Perſons in Authority, *nor curſe the Ruler of thy People* *; or, as St. *Paul* quotes it, *Thou ſhalt not ſpeak evil of the Ruler of thy People* †. Which cannot be meant only of groundleſs Calumny and Slander, for that is what we ought not to be guilty of towards any Man; but of making too free with their *Characters*, cenſuring and aſperſing their *Adminiſtration*, and ſpreading little Stories to their Diſadvantage.

* Ex. xxii. 28.
† Acts xxiii. 5.

To this eſteem of His *Perſon*, we muſt add ſubmiſſion and ſubjection to His *Lawful Authority and Power*; obedience and fidelity to His *Juſt Laws and Government*; being true and punctual to thoſe *Oaths of Allegiance* we have taken, and thoſe Engagements we have laid ourſelves under to ſupport and defend Him; *paying Him Tribute*, and yielding Him all the Aſſiſtance we are able in the execution of His Office; diſcloſing and oppoſing all open or ſecret Attempts againſt His *Perſon* and *Government*; praying for the Proſperity and Succeſs of His Adminiſtration; and, in one word, doing whatever is in our Power to make His Reign eaſy and quiet, proſperous and beneficial both to Himſelf and His People.

Theſe, and ſuch like, are *the Things that are Cæſar's*. They are Duties which we owe to the *Civil Powers*, upon account of their Office and Station; They are neceſſary to enable Them to anſwer the Ends of their Inſtitution, the Welfare and Happineſs of the People over whom They preſide, and are no more than a juſt return for the Benefits we

reap

reap from their Adminiſtration. 'Tis upon theſe Conſiderations that the *Scripture* has preſs'd us ſo powerfully to the practice of theſe Duties. For ſince *Government* is ſo agreeable to the *Divine Will*, ſince, as I have already obſerv'd, It is the *Inſtitution and Ordinance of God*, God has taken It into his Protection, and carefully guarded It with his own Authority; for the proof of which it will be ſufficient juſt to mention thoſe remarkable Paſſages of St. *Paul* and St. *Peter*, which however formerly wreſted and perverted, do not at this time of Day want any Comment.

Let every Soul be ſubject unto the higher Powers. For there is no Power but of God; the Powers that be are ordain'd of God. Whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God; and they that reſiſt, ſhall receive to themſelves Damnation. For Rulers are not a terror to good Works, but to the evil. Wilt thou then not be afraid of the Power? Do that which is good, and thou ſhalt have praiſe of the ſame: For He is the Miniſter of God to thee for good. But if thou do that which is evil, be afraid: For He beareth not the Sword in vain: For He is the Miniſter of God, a Revenger to execute Wrath upon Him that doth evil. Wherefore ye muſt needs be ſubject, not only for Wrath, but alſo for Conſcience ſake. For, for this cauſe pay you Tribute alſo: for they are God's Miniſters attending continually upon this very thing. Render therefore to All their Dues: Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour *.

* Rom. xiii. 1, 2, &c.

And St. *Peter* gives us the ſame Leſſon, grounded upon the ſame Reaſons: *Submit yourſelves to every*

Ordinance of man for the Lord's ſake: whether it be to the King as ſupream; or unto Governours, as unto Them that are ſent by Him, for the puniſhment of evil doers, and for the praiſe of them that do well. Honour all Men. Love the Brotherhood. Fear God. * 1 Pet. ii. 13. &c. *Honour the King* *.

What I would further obſerve under this Head, is, That *the things that are Cæſar's* are to be render'd to *Cæſar*, by Perſons of *all Orders and Degrees* amongſt us, and in every Capacity wherein they can be conſider'd, *Unto Cæſar the chief Government of all Eſtates of His Realm, whether They be Eccleſiaſtical or Civil, in all Cauſes doth appertain* *. He is the *Defender* of the *Eccleſiaſtical* as well as of the *Civil Rights* of His Subjects; and is the *Head* of the *Church* as well as of the *State*, and equally *Supream* in Both. * Art. 37.

I come now to the

Second Duty in the Text, of *rendring unto God the things that are God's.*

We are the Servants of *God*, as well as the Subjects of *Cæſar*, and as our being the People of *God* will not exempt us from that Obedience which is due to the *Civil Powers*, ſo neither will our Subjection to the *Civil Powers* diſpenſe with our Obedience to the *Divine* Commands in any Caſe whatever. As no Plea of *Conſcience* can acquit us from any part of our Duty to the preſent *Powers* that are ſet over us, and protect us; ſo neither can any *Zeal* for the *Government* we live under, or pretenſe of *Loyalty*, excuſe our breach of the plain Duties of *Religion*, or make Atonement to God for our Sins.

And

And the reaſon of this is very plain: for the great obligation we lie under to obey the *Civil Powers* is, becauſe they are *God's Miniſters to Us for good*, whom He has ſet over us, and commanded us to be *Subject* to, *not only for Wrath, but for Conſcience Sake.* And if *their* Authority ſhould be ſacred with us, much more ought *His* to be ſo *Who* is the Fountain of all Authority and Power, *who* has It originally in Himſelf, and from whom *They* deriv'd Theirs. If the *King* as *Supream*, and *Governours that are ſent by him* are to be obey'd, becauſe God hath ſaid, *By me Kings reign, and Princes decree Juſtice. By me Princes rule, and Nobles, and all the Judges of the Earth* *; and has inveſted Them with part of His Authority, much more is *He* to be fear'd and obey'd, *who only hath Immortality and Power*, who is *King of Kings, and Lord of Lords.*

* Prov. viii. 15, 16.

We are made *after the likeneſs of God* ‖; and by having *his Image* ſtamp'd upon us, we do as much belong to *Him*, as the *Tribute* Money does to *Cæſar*, *whoſe Image and Superſcription* it bears. This plainly ſhows whoſe Workmanſhip we are, and to whom we belong; that we are *His People, and the Sheep of his paſture.* We are *God's* by an original and unalienable *Right of Creation*, and to Him we ſtand indebted for our conſtant Preſervation and continuance in Being ever ſince we were made; for all the Comforts and Enjoyments of this Life, and the Hopes and Expectations of a better. So that there is nothing whereby the *Civil Powers* can claim our Obedience and Subjection, but is a much ſtronger Argument for Obedience and Subjection to *God.* Does *Their* high Place and Station require

‖ Gen. i. 26.

This of us? But *God* is *Higher than the Higheſt*, and inhabiteth Eternity. Are we to have a deference for *Their* great Power and Authority? How much more then ought we to ſtand in awe of *Him* who is ſo much mightier than They? Do we owe Them *Tribute*, *Cuſtom*, *Fear*, and *Honour*, upon account of the great Benefits we receive from Them, the Protection of our Lives and Liberties? How much greater are our Obligations to *God*, who gave us Life and Being, and ſtill continues it to us: whoſe Bleſſing and Gift even *Government* itſelf is; who ſet Kings over us, and by whoſe Authority They Rule? So many and ſo great Motives have we, ſuch ſtrict Ties and Obligations are we under to *render unto God the things that are God's*.

And what doth the Lord our God require of us, *but to do Juſtice, and to love Mercy, and to walk humbly* with Him? The *things which we are to render to God* are of a ſpiritual Nature; for *He is a Spirit, and they that worſhip Him, muſt worſhip Him in Spirit and in Truth* *. 'Tis not barely the performance of external things, an outward bodily worſhip that is to be paid to God; but we muſt *give Him our Hearts*, and ſerve Him with the *Spirit of our minds*. As He made us *rational* and *free* Creatures, and endu'd us with underſtanding of Heart, and liberty of Will, ſo, in the uſe of our freedom and underſtanding we muſt chooſe and ſerve Him, and employ our thoughts and meditations on Him, in adoring His incomprehenſible Majeſty, in admiring His Wiſdom and Goodneſs, reverencing His Juſtice and Power, and acknowledging His Right over us, and our entire dependence upon Him, in Praying to Him for a ſupply of our Wants,

* Jo. iv. 24.

and

and Praiſing Him for thoſe good things which He has already beſtow'd upon Us, and in all things ſubmitting ourſelves wholly to His Holy Will and Pleaſure.

Theſe are ſome of the principal Acts of Religion; and if our Underſtandings accompany us in the performance of them, and we be duly affected with what we do, This will make us very exact in *rendring to God* whatever other things are God's. We ſhall be always ready to perform whatever we know to be agreeable to His Will, and ſhall let no conſideration prevail with us to tranſgreſs his righteous Laws, but ſhall do and ſuffer any thing rather than offend Him, and incur His diſpleaſure. All our Actions will then be govern'd by true Principles, Principles of Religion and Conſcience, and our Obedience to the Divine Commands will be Uniform and Univerſal, and we ſhall neither think nor act like thoſe *Hypocrites* our *Saviour* here reproves, who by paying the *half ſhekel of the Sanctuary*, || by a ſtrict obſervance of ſmaller matters, would have compenſated for their neglect of thoſe that were greater and more conſiderable; and by *paying Tythe of Mint, Anniſe, and Cummin*, would have atton'd for their Omiſſion of the *Weightier Matters of the Law, Judgment, Mercy, and Faith*; of which our Saviour ſays, *Theſe ought ye to have done, and not to leave the other undone* *. Nor ſhall we be leſs mindful of thoſe *Duties* which we owe to *Men*, by being thus religious towards *God*; but, on the contrary, This will make us more exact in paying to all Men whatever of any kind we owe them, and ſtrictly diſcharging the Relative Duties of Life, and more eſpecially in *rendring unto Cæſar the things that are Cæſar's*. Which brings me to the *Third*

|| Ex. xx. 15. & xxxviii.

* Mat. xxiii. 23.

Third Thing which I propos'd to ſhow, *viz.* The ſtrict agreement there is between theſe two Duties of *rendring unto Cæſar the things that are Cæſar's, and unto God the things that are God's.*

Theſe two are ſo far from being any ways inconſiſtent with one another, that there is a very cloſe connection between them, and they mutually tend to promote and ſtrengthen each other. Upon which account we frequently meet with them join'd together in *Scripture.* Thus in the *Old Teſtament*, we read, that *all the Congregation worſhip the Lord and*
Chro. x. 20. *the King* ||. And the wiſe Man counſels His Son to
r. xxiv. *fear the Lord and the King* *. And St. *Peter* gives us the ſame Leſſon with that in the Text, when he bids
Pet. ii. us *fear God and Honour the King* *. For *Religion* is undoubtedly one of the beſt Securities and greateſt Supports of *Government.* None are ſo likely to be *Loyal* to their *Prince*, as They that are *Religious* towards *God:* Nor any ſo apt to *Rebel*, and to caſt off all Obedience to the *Civil Powers*, as They who have no *Principles of Religion*, and are not afraid to offend *God* Himſelf.

And therefore as the obſervance of theſe *Two great Duties*, ſo likewiſe the violation of *Them* is join'd together, as accompanying each other. Thus in that Prophecy of *Iſaiah*, 'tis ſaid of the Idolatrous People,
If. viii. that They ſhall *curſe their King and their God* †.
o. And in that falſe Accuſation contriv'd againſt *Naboth*,
Ki. xxi. He is charg'd with *blaſpheming God and the King* ||.
o, 13. As if the Honour or Diſhonour of the One proceeded from and neceſſarily carried along with it Reſpect or Diſreſpect of the Other.

For

For nothing but *Religion* can diſpoſe Men for the condition of Subjects, and render them fix'd and ſtable in thoſe *Duties* of Obedience and Submiſſion which belong to that State. That Man can have no great regard for *God's Deputies and Vicegerents*, who is ſo bold as to affront and diſpiſe *God* Himſelf. He that is *ſubject only for Wrath*, and obeys the *Civil Magiſtrate* for no other reaſon but becauſe He is arm'd with *Power*, and *bears not the Sword* in vain, but is a *Revenger to execute wrath upon him that doth evil:* Such a Man as This, will be no longer ſubject, then 'till He has an opportunity of eſcaping or reſiſting that *Power*. For Fear can be no longer a motive to Obedience, than while it continues; when That reſtraint comes once to be taken off, Men will think themſelves at liberty to act as they think fit. So that there is no poſſible way to ſecure Men in their quiet Subjection and Obedience to the *Civil Powers*, but by placing this *Duty* upon its *right* Foundation, and ſhowing them that They ought to be ſubject *for Conſcience ſake:* That *Government* is *the Ordinance of God:* That the *Powers that be are ordain'd of God:* That the *Magiſtrates* are *His Miniſters:* And that they that *reſiſt their Power, reſiſt the Ordinance of God; and ſhall receive to themſelves Damnation.*

Thus does *Religion* eſtabliſh *Civil Government*, by laying us under the ſtrongeſt Ties of Obedience to it, out of *Duty* and *Conſcience towards God*. For we cannot *render unto God the things that are God's*, without *rendring unto Cæſar the things that are Cæſar's:* Becauſe the things that are *Cæſars* are Due to *Cæſar* upon a religious account, and the *Civil Magiſtrate* is *God's Miniſter*, to whom we are oblig'd

to

to ſubmit for *the Lord's ſake*: And therefore all ſuch Perſons as by their open prophaneneſs and contempt of *Religion*, endeavour to deſtroy *Conſcience* from among Men, and root *Religion* out of the World, may juſtly be eſteem'd as the worſt kind of ſeditious and rebellious People, and moſt pernicious to the *Civil Government*.

Hence it is that the *Scriptures* whenever they ſpeak of ſeditious and rebellious People, who refuſe to pay Obedience to the *Civil Powers*, deſcribe them as deſtitute of all true *Religion*. Thus St. *Paul* foretelling *Timothy of perillous times which ſhould come*, ſays, that Men ſhould be —— *blaſphemers, diſobedient to Parents, unthankful, unholy, without natural affection, TRUCE-BREAKERS, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good, TRAITORS, heady, high-minded, having a form of Godlineſs, but denying the Power thereof* *. Making an empty ſhew and profeſſion of Religion, without any of the true and real effects of it in a holy and virtuous Life. We meet with much ſuch another Prediction by St. *Peter*, that there ſhould *be falſe Teachers, which ſhould privily bring in damnable Hereſies* ||: And we have their Character at large in the *10th ver. but chiefly Them that walk after the fleſh in the luſt of uncleanneſs, AND DESPISE GOVERNMENT: Preſumptuous are They, ſelf-will'd, THEY ARE NOT AFRAID TO SPEAK EVIL OF DIGNITIES.*

2 Tim. 1, &c.

2. Pet. 1.

Thus we ſee that They who are rebellious towards their *Prince*, and diſaffected to *Government*, are conſtantly rank'd amongſt the greateſt Sinners towards *God*, and deſcrib'd as violating the firſt and fundamental

mental *Duties* of *Religion*: Which ſufficiently ſhows how great a Friend *Religion* is to *Civil Government*, and what a natural and mutual agreement there is between Them. For *Religion*, eſpecially *Chriſtianity*, ſtrictly enjoins the practice of all thoſe Virtues, which have a natural tendency to make Men *good Subjects*, ſuch as Truth and Fidelity, Meekneſs and Humility, Patience, Contentment, and Reſignation. To which we may add thoſe *Duties* which directly and immediately reſpect the *Civil Powers*, as Tribute, Honour, Fear, Allegiance, Subjection and Submiſſion: All which Chriſtianity binds upon us under the higheſt Penalties. Theſe were punctually and conſtantly obſerv'd by the *Bleſſed Author of our Faith*, His Apoſtles, and the Primitive Chriſtians. So far was *Chriſtianity* from being in the leaſt degree chargeable with that which its Adverſaries ſo often objected againſt It, being an Enemy to the *Civil Government*, and to the Peace and good Order of the World. For no *Religion* ever preſs'd Obedience ſo cloſely upon It's Profeſſors, nor were there ever any more quiet and faithful Subjects than the *Primitive Chriſtans*.

Thus have I ſhow'd you, what *the things are that are Cæſar's*, and what *thoſe are that are God's*, and what Obligations we lie under to *render* to *both* their *Due*, to *Cæſar* the things that are *Cæſar's*, and to *God* the things that are *God's*. I have alſo ſhow'd the conſiſtency of theſe two Duties with one another, and what a natural and mutual agreement there is between Them.

I come now, in the Laſt place, to apply what has been ſaid to the *Happy* Occaſion of THIS DAY.

We are now Aſſembled in the Houſe of *God*, to return Him our juſt Tribute of Praiſe and Thankſgiving *for His Majeſty's Acceſſion to the Crown of theſe Kingdoms*, and to preſent our earneſt Supplications to the Throne of Grace, for the Protection of His *Sacred Perſon*, and His *Royal Family*, and for the Proſperity of His *Government*.

Theſe are the *Duties* of this *Day*: *Duties* which all Honeſt and Upright Men, all true *Britons* and *Proteſtants*, all who have any value for their *Religion*, any love for their *Country*, any concern for themſelves or their Poſterity, cannot but heartily join in, and perform with the utmoſt Pleaſure and Satisfaction.

If there be any amongſt us who refuſe to bear a Part in this *joyful Solemnity*, who will not own the *Bleſſings* of This *Reign*, or cannot think them a *proper* Subject of Praiſe and Thakſgiving to *God*, or of mutual Rejoicings and Congratulations to *ourſelves*, They muſt be ſuch as are either ignorant of their own *Intereſt*, or are in an *Intereſt* different from and inconſiſtent with *That* of their *Country*. But in ſo plain a caſe as This, there can be but few of the *firſt* ſort; and if we had not been convinc'd by *notorious* and *undeniable* Inſtances, we could not have thought that there were any of the *laſt*. But whatever the number of the *diſaffected* has been, they have not been able to prevail againſt us, and we have great reaſon to hope, that they will every Day

May be leſs and leſs able; and, I wiſh I could add, leſs willing to make ſuch Attempts upon us.

Thoſe groſs Calumnies and groundleſs Miſrepreſentations, thoſe little and low Stories, thoſe baſe Slanders and vile Reproaches, thoſe mean Party Falſhoods and Forgeries which have been ſo liberally dealt about, and with which *artful* and *deſigning* Men have too long abus'd the *weak* and *credulous* Multitude, are now plainly ſeen through, and fully confuted by Time and Experience. Many who have hitherto been deluded, both diſcern and own their Error, and will not be ſo eaſily impos'd upon again. For *His Majeſty* wanted only to be more and better known, to make Himſelf both lov'd and fear'd by All His Subjects: And it was baſeneſs to the laſt Degree, and black Ingratitude in thoſe who knew Him, to take the opportunity of the Ignorance of others to ſow the Seeds of *Diſaffection* among *His People*, to make falſe Impreſſions upon their Minds, and raiſe their Prejudices againſt *Him*. For He wanted not Us, nor any thing from Us, but we ſtood in great need of *Him*, and muſt have been miſerable and undone without Him.

The Dangers we eſcap'd by His Quiet and Peaceable *Acceſſion to the Throne* at That *Critical* Juncture: The *Deliverances* which we have ſince had by His Steadineſs and Courage from ſeveral *Tumults* and *Rebellions*, and eſpecially from the late *Dangerous and Deteſtable CONSPIRACY*; The Calm and Quiet which we now enjoy, and the flouriſhing Condition we are in, notwithſtanding the reſtleſs endeavours of

our Enemies to throw us into Confuſion; and the Proſpect we have of Peace and Tranquillity, of ſettl'd and ſtable Times, of the uninterrupted enjoyment of our *Religion* and *Liberties*, both under *His Reign* (which may God prolong to the utmoſt Period!) and under the *Reign* of a numerous *Race* deſcended from *Him*, and inheriting *His Royal Virtues:* I ſay, *Theſe* are Conſiderations which ought to endear *Him* to Us, and make us duly ſenſible of the Bleſſings which we *this Day* commemorate, and truly thankful for Them.

Had it not been for this *Auſpicious Day*, and That wiſe and wholſom *Act* of our GREAT DELIVERER's which then took place in *His preſent Majeſty*, and *His Illuſtrious Houſe*, Miſery and Slavery, both of Body and Soul, had been entail'd upon Us and our Poſterity without Remedy, and without End. But as Matters are now order'd, by the gracious Interpoſition of Providence, our Happineſs is fix'd upon a firm and laſting Bottom, and nothing but our own Sin and Folly can put an end to It.

The beſt way therefore we can take to ſecure our Happineſs, and to expreſs our Thanks for It, is by applying ourſelves diligently to the diſcharge of thoſe *Duties* which I have been now recommending to you, *by rendring unto Cæſar the things that are Cæſar's, and unto God the things that are God's.* By being, in the firſt Place, Conſtant and Conſcientious in our Obedience to *God's* Commands, by living in all Fear and Reverence of his Divine Maieſty, and behaving ourſelves in all reſpects as *Creatures* ought towards their

their great *Creator*. This, as I have ſhown, will beſt diſpoſe and prepare us to *render to All their Due*, but more eſpecially to make us Dutiful and Loyal Subjects to our *King*, *who is the Miniſter of God to us for good*, and *whom* we cannot but faithfully and truly ſerve and obey, if we reverence *God* whoſe Authority He hath.

The *Duty* of *Prince* and *People* is mutual and reciprocal, and the *Law* is the Meaſure of *Both*. And ſince *His Majeſty*'s innate Goodneſs made His *Reign* ſo great a Bleſſing to His People, where He was under no *Law* but his own *Will*, how ſenſeleſs and groundleſs are all Fears and Jealouſies where His *Power* is bounded by *Law*, and we have, if we wanted it, a double ſecurity for *His Juſt and Righteous Adminiſtration*.

But why do I mention fearing any thing from Him? When 'tis manifeſt from the Behaviour of too many among us, that all the Danger is from ourſelves. Let us but then take care of our Part, and He will certainly do *His*. Let us not diſturb nor perplex His *Adminiſtration of Affairs*, nor be a dead Weight and Clog upon *His Government*, nor countenance or encourage thoſe that are ſo: But let us do all we can, in our ſeveral Stations, to make *His Reign* Eaſy and Happy; and laying aſide all Malice and Hatred, all miſchievous Diviſions and Diſtinctions, unite heartily in promoting the *Publick Intereſt and Happineſs of the Nation*.

To move us the more effectually to this, let us look abroad, and take a view of ſome of our Neighbouring Nations, and conſider how much happier our condition is than Theirs, and that upon account of the *Government* we live under. They are not rul'd by *reaſonable Laws* of their *own* making, but by the *Arbitrary Will and Humour* of *Others*. They have no ſuch thing as *Property*, nor any thing which they can call their *own* any longer than the *Higher Powers* will allow it to be ſo. They are utter ſtrangers to *Liberty*, even in *That* which of all things ought to be the moſt free, the exerciſe of their *Religion*. For however This may ſometimes be ſeemingly indulg'd to them for a time, *ſuch* is the *Spirit of Popery and Arbitrary Power*, that It ſoon repents of any conceſſions of this kind, and quickly reſumes them: A ſad Proof of which we have now before our Eyes, in a freſh *Perſecution* rais'd againſt our *Proteſtant* Brethren.

If there be any amongſt us who think theſe ſuch amiable things that they cannot live without them, we deſire that they would not ſend for them over to us, but go themſelves where they may have them to themſelves in *good Meaſure, preſs'd down, and ſhaken together*, and leave us in the full Poſſeſſion of what we already have, and what we are reſolv'd not to part with upon any account whatever.

Let me therefore entreat, let me perſwade, and prevail with you all, duely to weigh and conſider the *Bleſſings* which we now enjoy, to ſet a juſt value upon *them*, and to ſhew forth our thankfulneſs for *Them*,

Them, by a ſuitable Carriage and Behaviour, by *leading quiet and peaceable Lives in all Godlineſs and Honeſty*; by *fearing God* and *honouring the King*; by being ſtedfaſt in our Duty to the *One*, and in our Loyalty to the *Other*: And baniſhing all private Heats and Animoſities, all perſonal Broils and Quarrels, all party Diſputes and Conteſts, Let this be our greateſt Emulation, This the only Contention amongſt us, who ſhall be the *beſt Chriſtians* and the *beſt Subjects*; who ſhall be moſt exact *in rendring unto Cæſar the things that are Cæſar's, and unto God the things that are God's.*

FINIS.